



Tulse Mayor,

*Curia Special.tent.die Mercurii in Hebdomad. Festi Pasch.
secund. April. 1684, Annoq;
Reg. Regis Caroli Secundi,
Angliae, &c. xxxvi.*

THIS Court doth desire Dr. Hickes, Dean of Worcester, to Print his Sermon, Preached in St. Brides Church on Tuesday last before the Lord Mayor and Aldermen of this City.

WAGSTAFFE.





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A

S E R M O N

Preached at the Church of St. Bridget, on Easter-Tuesday, being the first of April, 1684.

Before the Right Honourable
Sir Henry Tulse,
Lord MAYOR
Of LONDON,
And the Honourable Court of
ALDERMEN,

Together with the GOVERNORS of the
Hospitals, upon the Subject of *Alms-giving.*

By *George Hickes*, D. D. Dean of Worcester, and
Chaplain in Ordinary to his Majesty.

LO N D O N, Printed for *W. Kettiby*, at the *Bishops-Head* in St.
PauPs Church-yard, and *R. Kettlewell*, at the *Hand and Scepter*
in *Fleet-Street*, 1684.



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To the Right Honourable Sir
Henry Tulse, Lord Mayor of Lon-
don, and to the Honourable
Court of Aldermen.

My Lord,

Here present your Lordship with
my Sermon, which you heard with
so much Candour, and must profess
my self glad of this opportunity to
testifie the Respects, which I have for
your self, and the Honourable Court of
Aldermen, among whom there is not one
Man, who bath not signalized his Loy-
alty in the late distinguising times; when
the Common-wealth Party strug-
ling for Empire with the Monarchy,
engaged all Loyal Men to strew them-
selves to be so; and among those great,
and publick Spirits, who durst stand up

The Dedication.

for the Government, when a powerful and daring Faction durst oppose it, your Lordship was one of the most Eminent, for which His Majesty, willing to declare His Royal Esteem for you, hath committed unto your Administration the Government of this City, which is virtually the Government of the whole Kingdom; because, as London is well, or ill Governed, so will all the Country be.

If the Governours of the City beat down Schisme, and Faction, and keep the Citizens in Peace, and Order, the Magistrates of all other Towns will be able and willing to do the same; but if at any time they openly countenance Factious and Schismatical Spirits, or underhand connive at them, Faction, and Schisme will presently grow too strong for the Magistrates in the Country Towns. This, my Lord, hath been found true, by the experience of many years, insomuch that

The Dedication.

that the Lord Mayor, and Aldermen of London, are in effect the Governours of all other Cities, and Corporations, who will obey, or disobey their Magistrates in the same measure and proportion, as you will let the Citizens obey, or disobey you.

The King therefore, my Lord, hath done you a very signal Honour, in committing so Comprehensive a Trust unto you, the good, or ill management whereof will make him easie, or uneasy in his Government, and the Nation happy, or unhappy; and as you, and your Loyal Brethren of the Bench, have in all things acted suitably to the Greatness of this Trust, which his Majesty reposes in you: So, it is my hearty Prayer, among other Loyal Subjects, to God, that this City may never want such a Lord Mayor, and such a Court of Aldermen, all of one Principle of Loyalty, and all hearty Lovers of their King, and the Church.

We

The Dedication.

We already feel the happy Effects of having such Loyal Governours over us, and if God in mercy please to continue the Blessing unto us, we shall within a few years see such happy days, as our Ancestors did, before the deceivable multitude were led into the Gain-saying of Corah, and taught to set up private Temples, and private Altars, in opposition to the Church. God grant that we may so walk, as to deserve the continuance of such a Blessing, which is the daily Prayer of

Your Lordships,

Most Obedient Servant,

George Hickes.

Heb.

Heb. XIII. 16.

But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.

TH E Primitive Christians, living in a state of Persecution, had no other way to relieve their poor Brethren, but by transient Beneficence and Contributions, not daring as yet to found Hospitals, or erect Banks of standing, and publick Charity for them, lest they should be seized, or escheat to the Higher Powers, if they came to be discovered; and this is the true reason, why at first they had all things in common, and why, all along the New Testament, and much longer, we never read of Building, or Endowing Houses of Charity, but only of Collections, and Contributions: So that if a man had a mind to trifle, as the Congregational Writers do in arguing against National Churches, we might ask you, *Where are Hospitals commanded in the Scriptures? Shew us an Example of any one man in the new Testament, that builded an Hospital, a School, or a College? No! these are but Humane Inventions, mere ostentations of Charity, and devices of Satan to make men trust in good works. But the Gospel way of supplying the wants of the Poor, which is of Gods own Institution, is by giving, distributing, and making Collections, as it is * written. Now as * 1 Cor 16. concerning the Collection for the Saints, do ye, as I t, 2.*

have given order to the Churches of Galatia, let every one of you, the first day of the week, at the publick Assembly lay by something in store for the Collection, as God hath prospered him, that there be no need of gathering, when I come, and then I will send your liberality to Jerusalem, by whomsoever you shall approve. So

* 1 Tim. 6. 17. saith the Apostle to Timothy. * Charge those who are rich,

that they be ready to give, and glad to distribute, and, in my Text, to do good, and communicate, forget not, for with such sacrifices God is well pleased.

This indeed was the Primitive, and only way of Charity, while the Church was in the Wilderness; but when, after many Sufferings and much Passive Obedience, she was settled, as it were, in the Holy Land, under the protection of Christian Emperors and Kings, she then let her light shine before men in standing and visible works of Charity; proceeding to Erect Buildings of publick use, and for the publick benefit; insomuch that Julian, the Apostate Emperor, exhorted his Pagan Subjects, in imitation

of the Christians, to build

* Φορτιστέος τὸ ἀνδρῶν, καὶ γυναικῶν φιλανθρώπων ἐγνωκότων καὶ καταγεγρατεῖν ζέναν καὶ πληράκους, καὶ τὴν ἀληθῆ περι- δείξαντες φιλανθρωπίαν τῷ Επισκόπῳ Νομού μα Σεπτεμβρίᾳ. Soz. l. 5. c. 16. Naz. i. Invest. p. 102. Edit. par. 1630.

* Hospitals and Schools, and Houses for reception of indigent Travellers, together with Monasteries for Contemplative, and Religious Persons of both Sexes,

thinking that the doing of these good Works would bring Paganisme into as much Credit among the Christians, as it had done Christianity among the Pagans.

* Ep. 49. * Appoint (saith he unto Arcadius Chief Priest of Galatia) Hospitals for poor Travellers in every City, for it is a great dishonour to us, that when none of the Jews go about begging, and the impious Galileans maintain not only their own, but ours too, our Poor should only be neglected, and left naked, and helpless by us.

So advantageous, even by the Confession of its most malitious Enemy, were standing and conspicuous works of Charity to the growth, and advancement of the Christian Religion ; and therefore taking this, and all other Scripture Exhortations unto Christian beneficence and liberality, to extend to standing and permanent, as well as transient good works, I shall discourse upon the words in the following Method.

First, *I will shew, that doing of Alms-deeds is a Duty incumbent upon all men, who are able to do them, and that we are most earnestly exhorted unto it by God in his Holy Word.*

Secondly, *That the performance of this Duty is highly pleasing, and acceptable unto God, and very beneficial unto Men.*

Thirdly, *That the Charitable man, who performeth this Duty, shall notwithstanding have enough, and that his Charity shall never bring Him or his Children into want.*

Lastly, *I shall make a brief Exhortation to the performance of this Duty, and so conclude.*

I. First, I will shew, that doing of Alms-deeds is a Duty incumbent upon all Men, who are able to do them, as Heathen Writers universally acknowledge, the Latins in calling Charity *Humanity*, and the Greeks *Philanthropy*, or the love of Men. For every Man, as * Julian ^{* Julian imp. fragm.} observes upon this Subject, *καὶ ἡμεῖς, καὶ ἄλλοι*, whether he will or no, is *akin to all Mankind*. For (saith he) whether we are all descended of one Man, or one Woman; as some (meaning the Jews and Christians) say; or whether the Gods Created many Men and Women together, in the beginning of the World; or whether they produced them any other way; it is certain, we all partake of the same Common Nature, and derive our Original from the Gods, and therefore have one Common Tye of Nature to be kind to one another, and Religious towards the Gods.

And truly, as there is something in Humane Nature, which prompts Men to be Religious: So, there is something in it likewise, that prompts them to be Charitable, and I think the difference of Men from Beasts, and the Excellency of our Nature above theirs, appears in nothing so much, as in these two inclinations of being Religious towards God, and Kindly-affected towards Men.

For every man is of the blood of every other, we have all one common alliance, not only in the participation of the same common Nature, as the *Grecizing* Apostle observes, but in the derivation of it from the same common Parents, and by his favour, it makes every man more willing to acknowledg another for his Brother, and perform the Offices of Humanity more indifferently towards all Men, when he shall consider, that all Mankind were once equal in the loins of *Adam*, and that, as St. *Paul* taught the *Athenians*, *God, who made the World, made of one blood all Nations of Men.*

This Consideration, that all men have the same common Nature, and Parentage, and have derived it in all Countrys from the same common Stock, founds the first Obligation to Charity or Humanity; and upon this account only, the Moralists assert Man to be

* Julian. * ζῷον φύσει νομονοῦντος, a Creature communicative by Nature, and call want of Charity by the reproachful Name of *Inhumanity*, as being a Vice which turns a man, like *Nebuchadnezzar*, into a Beast.

The Holy Scripture also lays the first Foundation of Charity in the Community of humane Nature, every man being bound to relieve the necessities of another, as he is a Brother of the same Nature, and Parentage with himself. Thus saith the Prophet *Isaiah*. *Is not this the fast, which I have chosen, to deal thy bread to*

to the hungry, to bring the poor, that are cast out, to thy house, to cover the naked when thou seest him, and that thou hide not thy self from thy OWN FLESH.

According to this general obligation to humanity upon the account of humane Nature, our Blessed Lord, in the Parable of the Man who fell among Thieves, enlarged the Signification of the word Neighbour to take in all Mankind; and in this general Evangelical Sense of it, the Apostle said unto the *Corinthians*, *Love worketh no ill to his Neighbour, therefore love is the fulfilling of the Law.* And, *Owe no man any thing, but the debt of mutual love, which can never be paid, for love is the fulfilling of the Law.* And in another place he saith, *As we have opportunity let us do good unto all men, even unto our Enemies,* as is written in *Exod. 23.* *If thou meet thine Enemies Oxe or Ass going astray, thou shalt surely bring him back to him again; and if thou see the Ass of him that hateth thee, lying under his burden, thou shalt leave thy busyness, and come and help him.* For the Common Duties of Humanity cannot be cancelled by the greatest Injuries, and Hostilities, but when my Enemy is in want and misery, I must remember, that he is my Brother, and, upon the account of common Kindred and Relation, fulfill the Precept of our Saviour, who said, *Love your Enemies, and do good to them that hate you;* and of the Apostle, who Paraphrased that Precept of his Lord in these words, *If thine Enemy hunger, feed him; and if he thirst, give him drink, for in so doing, thou shalt heap coles of fire upon his head.*

So saith * Julian, like a true Plagiary, concealing from * Plagn. whence he had his lovely Notions upon this Subject, *We ought to be beneficent to all men, and tho' more especially to the good, yet we must relieve the necessities of all indigent Persons whatsoever, nay, I will say one thing more, which will seem a Paradox to you, that it is a very holy*

boly thing and pleasing to the Gods, to clothe your naked and feed your hungry Enemies; nay, Humanity will not let us forget the wicked Malefactors in Prison, because, in these cases, we give our Charity to the men, and not to their evil manners, and sins.

So great a Duty is incumbent on us, on the common account of our Nature and Original, so that what the Apostle said of the Duty of Husbands to their Wives, may be said with little variation upon the Subject of Charity: *So ought men to love the Poor, as their own bodies, he that loveth the poor, loveth himself, and no man ever yet hated his own flesh, but nourisheth and cherisheth it;* and therefore the Rich ought to nourish and cherish the Poor, as their Brethren, as flesh of their flesh, and bone of their bone.

But besides this obligation to the duty of Alms-giving, upon the common score of our Nature and Original, there is another, resulting from this Consideration, that the Poor are Members in all places of the same Societies with the Rich. For the Rich are represented in the Prophetical Writings by Mountains, and the Poor and Indigent by Valleys; and, as Philosophers observe, that Mountains can neither be, nor be conceived without Valleys. So the Rich in this World can neither be, nor be conceived without the Poor. For Rich and Poor are Relative terms, and no man is properly either, but in comparison to another, to whom he is unequal in Estate. For if all men were equal in their Estates, there would be neither Poverty, nor Riches, but one uniform state of Temporal things in all places; just as if the Valleys were raised as high as the Hills, or the Hills levelled with the Valleys, there would be nothing, but one uniform plane all over the World.

But

But this Civil Equality is morally impossible, because no Common-weal, little or great, can subsist without Poor. They are necessary for the establishment of Superiority, and Subjection in Humane Societies, where there must be Members of Dishonour, as well as Honour, and some to serve and obey, as well as others to command. The Poor are the Hands and Feet of the Body Politick, the *Gibeonites* and *Nethinims* in all Countries, who hew the Wood, and draw the Water of the Rich. They Plow our Lands, and dig our Quarries, and cleanse our Streets, nay, those, who fight our battels in the defence of their Country, are the poor Souldiers, who, as the Legions of *Blaesus* once complained in a Mutiny, sell their lives * for seven pence a day. As there must be Rich to be, like the Centurion in the Gospel, in Authority: so there must be Poor, to whom they may say, *Go unto one, and he goeth, and to another, come, and be comest*; but were all equally Rich, there could be no subordination, none to command, nor none to serve. But in such a case, the body Politick must dissolve, as the Natural body was like to do in the Fable of *Agrippa*, when the rest of the Members would work no longer for the Belly, which, they thought, did nothing at all.

Wherefore the Poor being as necessary for the Rich, as the Rich are for the Poor; the common Law of Equity, received among all Mankind, obligeth us to do unto them, as, if Fortune or the hand of Providence should turn the Wheel, we would have them do unto us. There could be nothing more unjust, nothing more against the Law, and the Prophets; nay nothing more Inhumane and Barbarous, than not to relieve their necessities; and, as the Apostle speaks, *Let our abundance be a supply to their wants*; for they are not only

* Denis in
diem aibus
animam &
corpus asti-
mari. Ta-
cit. AB. I.
c. 17.

ly our Brethren, but our fellow Members of the same body Politick, and such ought to be the mutual compassion of the Members, that, if one Member suffer, all

* Deut.15. the Members suffer with it. Wherefore, saith * God unto the Jews, *Thou shalt not harden thine Heart, nor shut thine Hand from thy poor Brother ; thou shalt surely give unto him, and thine heart shall not be grieved, when thou givest unto him ; and for this thing the Lord shall bless thee in all thy works, and in all that thou puttest thine hand unto, for the Poor shall never cease out of the Land.* Therefore I command thee, saying, *thou shalt open thine hand wide unto the poor and needy Brother in thy Land.*

This suggests unto me the Third consideration, upon which it becomes the Duty of the Rich to be liberal to the Poor, out of gratitude to God, who hath put the difference between them, and as *Hannah* saith in *Samuel*, *bath made the Rich and the Poor.* For as the Body is not all one member, but many : So it is God, that hath set the Members, (saith the Apostle) every one of them in the body, as it hath pleased him. If thou art a Rich and Honourable Member, it is he, that made thee so, if thou hast much Treasure and large Possessions, they came by his special Blessing, who expects, that all and every Man, whom he hath made Rich, should make becoming returns of their thankfulness to him in their Gifts and Offerings to the Poor.

He is Lord Paramount of every Rich mans Estate, and every Landed Man holds of him in Chief, as it is written, *The Earth is the Lords, and the fulness thereof, and the Cattel that are upon a thousand Hills.* He hath made abundant Provision for all Men, but because it is not consistent with the Being, and Well-being of humane Polities, that he should deal his Blessings to all alike, therefore his Wisdom obligeth him to distribute them in very different proportions.

Like

Like the Noble Man in the Parable, to some he gives ten, and to others five times as much as he gives to another; but then to those, upon whom he bestows more than is sufficient, he gives it, not for their own sakes, but for the sake of the Poor, who ought to be maintained by them. As a Prince or Great Man, going into a far Country, puts his Purse into his Stewards hands, not altogether for his own sake, but because to do so is necessary for the good Government of his Family, that the rest, depending for their maintenance upon him, might be more subject, and subservient to him. *But, and if that Steward shall say in his heart, my Lord delayeth his coming, and will not give his fellow Servants their meat in due season, the Lord of that Steward shall come in a day, when he looketh not for him, and cut him asunder, because he was a Traytor to his Trust.*

In like manner the Rich are Gods Stewards for the Poor, he laies up their Maintenance in their Treasuries, because he would have them depend upon them, and serve them; but then, as St. Paul said of Masters, *It is their Duty to give unto them that which is just, and equal; as knowing that they have a Lord and Master in Heaven.* And as King Henry the Third did Enact, by the 4th. Chap. of the Statute of Merton, That the Peers and Great Men of this Land should allow their Inferior Tenants sufficient common Pasture for their use: So, God, the King of Kings, and Supreme Lord of all the Earth, hath Ordained, That the Great and Rich in all places should provide, and allow what is sufficient for the use and maintenance of the Inferior, and Poorer sort. Hence it comes to pass, that we meet with so many Admonitions and earnest Exhortations to this great Duty of Charity, in the Holy Scriptures, and other Moral Writings, as, not to repeat those I have already had occasion to mention, our Blessed Lord hath

made universal Charity one of the greatest Duties of the Christian Religion ; saying, *Give to every man, that asketh of thee, and if you do good only to them, who do good unto you, what thank have you, for Sinners also do the same, and if you lend only to them, of whom you hope to receive, what thank have you, for Sinners also lend to Sinners to receive as much again, but love ye your Enemies, and do good to all, and lend to those from whom you can hope for nothing again, and be merciful, as your heavenly Father is merciful, who is kind unto the unthankful, and maketh his Sun to rise on the evil, and on the good, and sendeth his Rain on the just, and unjust.*

Nay, he makes the best improvement of Riches to consist in the Charitable use of them in that Parabolical saying, *Make ye Friends of the vain transitory Mammon, (for that is the meaning of the place) that when you shall fail, they may receive you into Everlasting Habitations.* So Luke 12. 33. *Sell that you have, and give Alms, provide your self Bags, which wax not old, a Treasure in the Heavens, that faileth not, where no thief approacheth, nor moth corrupteth.* Nay, he hath so espoused the cause of the Poor, as to declare, that what we do unto Them, he will take it as done unto his own Person, as it is written, *Verily I say unto you, in as much as ye did it unto one of these my hungry, sick, and naked Members, you did it unto me.*

Hence it comes to pass, that we read so much of Collections, and Ministering to the Saints, in the New Testament ; when the Rich Christians reserving to themselves only Food and Rayment, were therewith content. Charity to Men was then the only Test of Love unto God, according to what St. John saith, *He that loveth not his Brother, whom he hath seen, how can he love God, whom he hath not seen ? and whosoever bath the goods of this World, and shutteth up the bowels of his compassion from his Brother, whom he sees in need, how dwelleth the love of God in him ?*

II. Having now shewed, that doing of Almes-deeds is a Duty incumbent upon all men, that have wherewith to do them, I proceed in the Second place to shew, That the performance of this Duty is highly acceptable unto God, and beneficial unto Men. The first is, the very Motive by which the Apostle exhorts us unto Beneficence in my Text, *To do good, and to communicate, forget not, for with such sacrifices God is well pleased.* It is plain from hence, that God accepts of what we do for the Poor, as done unto Himself, and that our Almes under the Gospel have the Nature of Offerings and Sacrifices, with which God was pleased, and rendered propitious under the Law.

The Apostle expresses the acceptable Nature of Alms-giving yet more Emphatically in *Phil. 4. 18.* where he saith unto them, *I am full of the good things, which I received from you by Epaphroditus, as an offering of a sweet smelling odour, a sacrifice acceptable, and pleasing unto God.*

This Phrase of a sweet smelling odour, is purely Sacrificial, and taken from the Old Testament, where God is said to have smelted in the Sacrifices, and to have smelted a sweet Savour in the Offerings, and Sacrifices, which he accepted, as in *Gen. 18. 21.* When Noah offered burnt Offerings upon the Altar, which he builded, after he came out of the Ark, the Text saith, that *the Lord smelled a sweet Savour.* And in *Eph. 5. 2.* the Apostle in allusion to that place, saith, that *Christ gave himself a Sacrifice, an offering to God for a sweet smelling Savour.*

I would not be so misunderstood by this remark, as if I thought Alms-giving were an offering of the same Nature, and Value, as the offering of Christ, far be that from me, but only to let you see, how highly acceptable it must needs be to God, when his ho-

ly Spirit expresses the acceptable Nature of it, by the same Sacrificial term, by which he sets forth the acceptance of the Sacrifice of Christ. And as sweet odours perfume other things, and make them delightful to the smell; so the sweet odour of our Alms perfumes our very Prayers, and makes them more acceptable unto God. Prayer (saith the Angel unto Tobias) is good with Almes, and it is better to give Almes than to lay up Gold; and, saith the Angel unto Cornelius, who gave much Almes unto the People; Thy Prayers, and thine Almes are come up for a memorial before God.

And from hence St. Cyprian concludes, that our Prayers, whether in Deprecations or Petitions, are of little force, and efficacy, without the joint assistance of Almes.

I observed before, how our Lord looks upon doing of Almes, as done unto himself, and therefore since the doing of them is so very acceptable to God, and opens his Ears unto our Prayers, it must needs in the end redound very much to the benefit and advantage of men.

Thus saith the Lord in Deut. 15. Thou shalt surely give unto thy poor Brother, and let not thy heart be grieved, when thou givest unto him, because that for this thing the Lord shall bless thee in all thy works, and in all that thou putteth thine hand unto. So saith the Prophet Iaiah, If thou draw out thy soul unto the hungry, and satisfy the afflicted Soul, then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall be thy reward, and guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered Garden, and like a spring whose

* Ostendit orationes nostras, ac jejunia minus posse, nisi elemosynis adjumentur, deprecations solas parum ad impetrandum valere, nisi factorum & operum acceptatione satisfiantur: Rebedit angelus, & manifestat, & firmat elemosynis petitiones nostras effectus fieri, Cypre de opere & elemosynis.

whose waters never fail. So saith the Psalmist, *Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble.* And in the 37th Psalm, he confirms this Doctrine by the Observation, and Experience of many years. *I have been young (saith he) but now am old, yet I have never seen the Righteous, i. e. the Charitable, man forsaken, nor his seed begging bread, he is ever merciful and lendeth, and his Posterity is blessed.* So Prov. 19. 17. *He that bath pity upon the Poor, lendeth unto the Lord, and that which he hath given will he pay him again.* And in the Third Chapter he saith, *Honour the Lord with thy substance, and with the first Fruits of thine increase, so shall thy Barns be filled with plenty, and thy Presses shall burst our with new wine.*

To this purpose speaketh Tobit to his Son Tobias in the 4th Ch. *Give Alms of thy substance, and when thou givest Almes, let not thine Eye be envious, neither turn thy Face from the Poor, and the Face of God shall not be turned away from thee. If thou hast abundance, give Almes accordingly, and if thou hast but a little, be not afraid to give of that little, for so shalt thou lay up a good Treasure for thy self against the day of necessity.* So saith our Blessed Lord, *Lay not up for your selves Treasures upon Earth, where moth and rust doth corrupt, and where Thieves break through and steal, but rather lay up for your selves Treasures in Heaven, where neither moth nor rust do corrupt, nor can Theives break through and steal.* By laying up Treasures in Heaven, our Lord understands giving of Almes, as is plain from his Words to the young man, in another place of the same Gospel. *If thou wilt be perfect, go, and sell what thou hast, and give it to the Poor, and thou shalt have Treasure in Heaven.* In this very Sense it is, that the Son of Sirach speaketh, Eccles. 29. 11. *Lay up thy Treasure according to the Commandments of the most High, and it shall bring thee more profit than Gold;*

Gold; shun up thy Almes in thy store-houses, and it shall deliver thee from all Afflictions, it shall fight for thee against thy Enemies, better than a mighty Shield or strong Spear. So saith the Apostle unto Timothy, Charge them that are Rich in this World, that they trust not in uncertain Riches, but in the living God, who giveth us all things richly to enjoy, and that they do good, and be rich in good works, ready to distribute, and willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on everlasting life.

From these Authorities it is plain, without any further enumeration, how beneficial the doing of Alms-deeds is to Charitable persons, both upon a Temporal and Spiritual account ; Charity, as the Apostle saith of Godliness, having the Promise of the life, that now is, and of that, which is to come.

But furthermore, this Doctrine will appear, by the rule of Contrary, from the severe Judgments, which are threatned to want of Charity, as *Prov. 28. 17. He that giveth unto the Poor, shall not lack, but he that hideth his Eyes, shall have many a Curse. Sq Chap. 21. 13. Who so stoppeth his Ears at the cry of the Poor, he also shall cry himself, and shall not be heard.* Which our Saviour inculcated to the Jews in the Parable of the unjust Steward, whom his Lord delivered in great anger to the Tormentors, because he had not compassion on his fellow Servants, as he had pity on Him. To this purpose also speaketh the Son of Sirach, *Reject not the supplication of the afflicted, neither turn away thy face from a Poor Man, turn not away thine Eyes from the needy, and give him no occasion to Curse thee, for if he Curse thee in the bitterness of his Soul, his Prayers shall be heard of him, that made him. Be as a Father unto the Fatherless, and instead of an Husband unto their Mother, so shalt thou be,*

be, as the Son of the most High, and he shall love thee more, than thy Mother doth.

These are great advantages, which are said to come unto Men, as the Fruites of Charity, but there are greater things said of it still. For the Scriptures, and other Writings of great Authority, and Reverence, speak of Charity, as if it were sufficient to cleanse the Soul, and make atonement to God for our Sins. Thus our Lord told the *Pharisees*, who were offended at Him, and his Disciples for not washing before Dinner, that the way to cleanse the Soul, was not to wash the Body, but to give *Almes* of such things, as they had, and then all things should be clean unto them. And Solomon saith *Prov. 16. That iniquity is purged by mercy, and truth.* Accordingly we read *Dan. 4. v. 27. That he spoke unto the King thus : Wheretore O King, let my Counsel be acceptable unto thee, and break of thy sins by Righteousness.* i. e. by Kindness, and Charity, and thine iniquity by shewing mercy to the Poor, if it may be an healing of thy Error. To which agrees that of *Tobit, Chap. 4. v. 10. Give Almes of thy substance, because Almes deliver from Death, and suffereth not to come into darkness.* This is a mighty Virtue, which is ascribed to Almes-doing, and mightily sets forth the Dignity and Worth thereof, especially if we attend to that saying of *Siracides, Water will quench a flaming fire, and Almos maketh an atonement for sin.* Which is very agreeable to a place in *Deut.* where God saith, *Thou shalt not sleep with the Poor Mans pledge, but thou shalt in any case deliver it to him, when the Sun goeth down, that he may sleep in his own Rayment, and bless thee, and it shall be Righteousness unto thee before the Lord thy God.* According to this Doctrine Saint

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* Et quia semel in baptismo remissa peccatorum datur astuta, & jugis operatio baptismi instar imitata, dei rursum indulgentiam largitur — de Eleemos.

* *Cyprian* faith, That Alms-giving is equivalent unto Baptisme, for the remission of sins, and that the way for men to obtain pardon for their daily

sins, is to do daily good works. By sins, he understands sins of ignorance, and error, and sudden surprize, by which the best men are obnoxious to the Justice of God, if he should be severe to mark what they do amiss; and by Alms-giving, he doth not mean the *opus operatum*, or mere external performance of the Duty, but such Alms giving, as proceeds from pure Charity, and not from Vain-glory, or other by-ends, as it did in the Pharisees, who founded Trumpets before them in the Synagogues, and in the Streets, when they gave Almes, that they might have glory of Men, and therefore they had no reward of God. This Pharisical humour, was, I believe, to be found among the Christians of the Church of *Corinth*, which made the Apostle say unto them; *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing*. No! such Alms-giving profiteth nothing, nor hath any title to the promises of God, but Almes-giving proceeding, like good fruit, from the Divine root of Charity, justifieth sinners, and maketh atonement for sins.

For Charity is a justifying Grace, as well as Faith, may Faith owes its justifying Virtue to Charity, and cannot justify a sinner, by the terms of the Gospel, unless it be such a Faith, as worketh by love.

This is the secret of all the forecited Authorities, about the atoning virtue of Charity. It is so divine a Virtue, and doth so conform a man after the image of God, that for the sake of it, and of the good works, which proceed from it, God will accept of honest, hearty,

ty, and sincere, for sinless, and unerring Obedience from the Charitable man, who is so like him in the most excellent of his Moral Perfections; I mean in his Goodness, which moved him to Communicate, and let out his infinite fulness, among an infinite variety of Creatures; and which, as the *Platonists* say, is the fundamental Attribute, or Root of his blessed Nature, and makes him to be God.

III. Having now shewed, that doing of Almes is a great Duty, and that the doing of them is very acceptable to God, and beneficial unto Men. I proceed in the Third place to shew, that the Charitable man, who performeth this Duty, shall notwithstanding have enough, and that his Charity shall never bring him, or his into want.

This partly appears, from what I have observed before out of the Scriptures, and other Venerable Writings; and if we consult them further, we shall find, that employing our Money in Charitable uses, is as profitable, as to put it out to use. So saith *Solomon*, Eccl. 11. 1. *Cast thy bread upon the waters, i.e. among the poor multitude, for thou shalt find it after many days.* And Prov. 11. 25. *The liberal soul shall be made fat, and he that watereth, shall be watered himself.* And to this purpose speaks our Lord and Saviour, saying, *Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosom, for with the same measure that you mete withal, it shall be measured to you again:* So saith the Apostle to the *Corinthians*, *He that soweth bountifully shall reap bountifully, for God loveth a cheerful giver, and is able to make all grace, or charity, abound towards you, that you, having all-sufficiency always, in all things may abound to every good work.* And God, that administreth seed to the sower thereof, will minister bread to your food, and multiply the seed which you have sown, and increase the fruits of your bounty, which causeth through us, who dispense it

among the Saints, thanksgiving unto God. So saith the Son of Sarah, there is a gift, meaning a gift of Bribery, that shall not profit, and there is a gift, meaning gifts of Charity, whose recompence is double. And in another place he saith, Give unto the most High, according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye, for the Lord recompenseth, and will give thee seven times as much.

**Fragm.* Wherefore * Julian, in his Exhortation of the Pagans to Charity, challenges them to tell him of any one Man, that ever fell into want through his liberality to the Poor? *For my own part* (saith he) *whatever I have given to the poor, I have still received it of the Gods with manifold interest, although I am one, that understand not the Art of getting money; for, not to mention my Royal Munificence, since I was Emperor, I ascribe it to my Charity, while I was a private man, that my Grandmothers inheritance, which had been, unjustly kept from me, fell to me, because out of the little pittance, I had at first to live upon, I dispensed part unto the poor.*

The Apostle still kept himself Orthodox in this piece of Divinity, having so much of the Christian yet remaining in him, as to believe, that God is prompted by his goodness to provide in a particular manner for Charitable men; according to what he must have often read, and heard in the Church of Nicomedia, where he was a Reader, *God is not unrighteous to forget your good works, and the charity, which you have shewed towards his name in ministering unto the Saints.*

Wherefore let me speak unto you, as St Cyprian did upon the same argument to the People of his Diocese, *Do not fear that your Charity can beggar you, or that you can lose by the money, which you lend to Christ upon use. I do here promise, and engage, not of my self, but upon the faith of the holy Scriptures, and the authority of Gods promises, it cannot; for the Holy Ghost hath said*

by the mouth of Solomon: He that giveth to the poor shall not lack. And, that the Lord will not suffer the liberal soul to famish.

These Promises we also find verified by many Examples in the Scriptures, as when God fed *Elias* in the Wilderness, by the Ministry of a Raven; and prepared a Dinner for *Daniel* in the Lyons Den, where that speech of King *David's* was literally fulfilled, when he said: *The Lyons do lack, and suffer hunger, but they who seek the Lord, shall want nothing that is good.* So the Widow of *Sarepta* for a morsel of bread, which she gave the Prophet, when she had not a whole Loaf for her self, was sustained with all her Family by a Miracle, *The barrel of her meal never wasting, nor her cruse of oyl failing, until the famine was removed out of the Land.*

These things, as the Apostle faith, were written for our Instruction, to shew us, that God will not falsify his promises, but rather work Miracles than let those perish, who, trusting to them, relieved other mens wants. After so many promises, and such instances of the fulfilling of them; *A doubting heart (faith that Charitable Saint, Cyprian) would become no man, who belongs to the household of faith.* No! saith that Holy Father (* who sold a great Estate, and gave it to the Poor, before he was baptized) *doubting thoughts in this case are sacrilegious,* ^{* V. i. Cypr.} ^{per Pont' um ejus Diacon.} *and to want Faith in this point, is to treat Christ like the Pharisees, who being covetous derided him, when he exhorted them to make themselves friends of the false unconstant Mammon, and, by so doing, oblige God to commit unto them the true, and lasting riches.*

I know, it is often objected against this Doctrine, that Charitable Men, and their Children sometimes fall from Plenty into Poverty, and suffer as much by want, as those who hardened their hearts against the Poor.

To which I answer, That such Instances are rare, and seldom happen, but when Charitable Men suffer with others in common judgments, when, as Heathen Apologists for Gods Providence have observed, God visiting a Nation, or a City, as *such*, must punish the Good with the Bad.

2ly, Of those few Instances, which otherwise may be brought it is doubtful, whether those esteemed Charitable Men, were really so, or no? For as there is an Art of appearing Rich, or Learned, when Men are not; so there is an Art of appearing Charitable; and of that small number of Men, reputed Charitable, who come to suffer want, it may very well be presumed, that a great part of them were such only, as had the Name, and Reputation of being Charitable, without being so indeed.

3ly, Of those that are really Charitable, really, I mean, as to the eyes of Men, many do not, or cannot give aright; and so their Charity, though it be real, as to the material performance of it, yet through other defects it is false, and vicious, and not that true genuine Charity, which hath a right unto the promises of God. Such is the Charity of those Pharisees, who give to be seen of Men, and all extorted or disproportional Charity, which is given too sparingly, and grudgingly, and doth not proceed from a Charitable, Free, and Compassionate mind. Likewise the Charity of those, who give Almes to cover their Injustice, Extortion, and Oppression, and who foolishly think to satisfy God by their Almes-giving, before they have made restitution unto Men. This is to offer unclean Beasts, and unshallowed Bread upon the Altar; to bring the hire of a Whore, or the price of a Dog into the Houle of the Lord, which are Abomination unto him; or, as Malachy speaks, *To cover the Altar of the Lord with tears, with weeping, and with crying out;* for such offerings

ings are the Tears of Widows, and Bread of Orphans ; and as St. Basil well observes *αγνων τοιωδεις*, they shall be imparted to the greater, as if he had robbed a Man. The Sacrifice of the wicked (saith Solomon) is an abomination to the Lord, especially when he bringeth it with a wicked mind ; and he that sacrificeth of a thing wrongfully gotten, saith Siracides, his offering is ridiculous, and whoso bringeth an offering of the goods of the poor, his offering is not accepted, but he doth as one, who killeth the Son before his Fathers eyes. Likewise the Charity of those, who live in Schism, and Communicate at private Altars, in opposition to the publick, is *σεπτα αδυποτ.* utterly unacceptable to God ; for where Charity is genuine, the fruits of it will appear in a love of Union, and in an endeavour to preserve the unity of the spirit, or spiritual union, in the bond of peace. But the Schisme of the Spiritual Corah, as St. * Cyprian observes, makes his Prayers to be no Prayers, his Sacraments no Sacraments, and his Almes by consequence to be no Almes. " Nay, he saith, though he were a Confessor greater than Solomon, and should suffer death for Christ, yet he could not dye a Martyr, nor obtain a Crown of Martyrdom, if he dyed in his Schisme, as it is written, *Though I bestow all my goods to feed the Poor, and give my body to be burnt, and have not charity, it profiteth me nothing.* Hither I may also refer the Charity of those, who, living in the practice of any other known sin, think to atone God by Alms-giving, and procure an easier Pardon, or perhaps an Indulgence from him by their good works. Thus many do, especially among the Papists, who, mistaking the Texts, which speak of the atoning virtue of Charity, run into two mistakes, First, That they trust in the *opus operatum*, or bare performance of Alms-doing. and 2ly, That they think to be justified by them from chosen and presumptuous, as well as from erroneous and surprizing, sins. In all these cases, though Charity, as to

<sup>* P. 77. in
Tract de au-
nit. Eccles.
Cathol.</sup>

to the matter is Real, yet as to the manner of giving or intention, and incapacity of the giver, it is not Genuine, but altogether Spurious and hath no Title to any reward from God.

But Fourthly, there is one case, where Charity being both real and genuine, the Charitable Man comes to great want, but not by his Charity, but for want of thrift, frugality, and temperance, being profuse and expensive in his Apparel, or Dyet, or Buildings, or Sports, or Furniture, or Entertainments; and in this case, Men are often mistaken in the true cause of the Charitable Mans Poverty, attributing that to his Charity, which indeed ought to be ascribed to his foolish Prodigality, and want of prudence in managing his Estate.

In the Fifth place, a Charitable Man, who is grown Rich by the special Blessing of God, may sometimes, like the Good Man in the *Famous Parable of the Pilgrim, and Angel*, begin to grow Covetous, and set his Heart upon his Riches, which may oblige God in kindness to him to blast his Estate, and reduce him to a low Condition, to secure the Salvation of his Soul. Or else, God may foresee, that if he should let him dye Rich, his Children would abuse those Riches to Luxury, and Riot, and other sinful Excesses; and so out of his tender Fatherly care over *Him*, and *His*, reduce them both to a poor Condition, wherein tho' they have not the greater Blessing of giving, yet they shall have the lesser, to receive.

These and such like Solutions are a perfect Answer to the former Objection, and perfectly reconcile the Promises of God to Charity, and the want, and penury, to which They, or their Children are sometimes reduced, who are, or seem to be, Charitable Men. Wherefore let God and his Word be true, and every man a Lyar, and let none, who confesseth the Name of Jesus, question the Truth of so many Promises in the Old

Old and New Testament; but rest upon this Principle, as a certain, and never failing truth, That the Charitable man; notwithstanding his Charity, shall always have enough, and that God will take care, that He and His shall never suffer by want.

Exhortation. Having now shewed, that doing of Almes is a great Duty, and that the doing of them is very acceptable to God, and beneficial unto Men; more especially having shewn, that God will take care, that the Charitable Man, shall, notwithstanding his Charity, always have enough; I now proceed in the last place, to exhort you to the Practice of this Duty, and if ever Exhortations to this Divine Duty were proper, and seasonable, they are at this time in this Nation, where Riches, and Property, by Gods special Blessing, are met together, but more especially in this City, the Crowning, or Imperial City, whose Merchants, as the Prophet speaks, are Princes, and whose Traffickers are the Honorable of the Earth. Here it is, that Riches and Plenty, and therefore here it is, that Charity ought to Reign. The King hath done here, what Solomon did in Jerusalem; by his Auspicious Reign, and Princely Care for Trade, and Navigation, he hath made Silver as plentiful, as Stones, nor that Plate and Money is here, as common as Stones, any more, than it was in Jerusalem, but that there is enough of it in the Chests, and Coffers of the Rich, to make it, with the usual liberty of speaking, as common, as the Stones in the Streets.

Therefore to you, who have it in so great abundance, and such ample Revenues issuing from your Lands, or Trade; to you, who have gotten Riches by Gods Blessing; and to you, who, by Gods blessing too, have Riches, which you never got; to you all, who in any ways possess Estates by Gift, Inheritance, or Purchase, by your own sweat, or by the sweat of your Ancestors,

in the Change, or in the Shop, in the Court, or in the Camp, on the Bench, or at the Bar ; to you all, and every one of you, I indifferently address my self in the Words of the Son of Sirach, *Give unto the most High, according as he hath enriched thee, and, as thou hast gotten, give with a cheerful mind.*

Remember, I beseech you, that Charity is not an Arbitrary thing, which may be done, or left undone at discretion, (as too many think) but a necessary duty incumbent upon all Rich men, who have a manifold obligation to make Provision for the Poor, resulting from the Common Nature, and Original of Mankind ; from the Nature of Humane Societies, whereof the Poor are Members with the Rich ; and from the Trust, which God hath reposed in the former, as his Stewards to supply the necessities of the latter. Hence it comes to pass, that the word for *Charity*, and *Charitable* in the Old Testament, and in the Language, which our Lord spoke, signifies *Righteousness*, and *Righteous*, to let us understand, that Almes-deeds is a debt, which we owe to God, and to the Poor.

As for God, consider what it is he requires of thee for his Poor ; a Bullock out of thine Heard, a Shock or two out of thy Harvest, a small Quit-rent for the great Estate thou holdest of him, a little Tribute, the Tenth, or Twelfth, or at least the Twentieth part of all thy just Gaines, and Revenues, and this, as thou hast heard, will be kindly taken of him, and oblige him to bless thee, and thine the more.

Wherefore plead not the number of thy Children against the Duty of Charity, as the *Men of this World* are wont to do, lay not in thy Heart to the Poor, as the Wise said unto the Foolish Virgins in the Parable, *We have not enough for us, and you* ; but remember Job, who had ten Children, seven Sons, and three Daughters, and yet his

his Charity was so great, that, as we read in the 29th-
 Chapter, *He was a Father to the Poor, Eyes to the
 Blind, and Feet to the Lame.* And besides his great Ex-
 pences upon this account, as *Cyprian* well observes, in
 answer to this unworthy Plea, he dayly offered up
 Burnt-offerings according to the number of his Chil-
 dren; and therefore, if thou wouldest have God bless thy
 numerous Off-spring, the Pledges of his Love which
 he hath given thee, oblige him to take care of them
 by thy dayly Oblations, by setting something aside of
 thy dayly income for Charitable uses, for such are the
 Sacrifices under the Gospel, and with such *Sacrifices* God
 is well pleased. I am very confident, that one great
 cause of the usual infelicities, which attend those, the
 World calls *Great Fortunes*, is to be ascribed to the worldly-
 mindedness of their Progenitors, who, as they increased
 in Wealth, did not increase in Charity, never consider-
 ing, that he that hath mercy on the Poor, honoureth his
Maker, and he that giveth Alms, sacrificeth praise. There
 is, saith Solomon, that with-holdeth more than is meet,
 but it tendeth to Poverty: Which I desire those to con-
 sider, who neither living, nor dying will spare one
 out of ten, or twenty thousand Pounds to Charita-
 ble uses from their Children, it may be but from one
 Child; who by that means comes to Inherit the unsancti-
 fied Riches of his Father without the blessing of God.
 But more especially, I desire those to consider the
 great Obligation which lies upon them to do good
 Works, *Who heap up Riches, and cannot tell who shall gather
 them,* I mean those to whom God hath given great E-
 states, and no Children, and among them, more espe-
 cially, such as have no reasonable hopes of Issue, having
 dead bodies, as the Apostle said of *Abraham*, and
 who perhaps are yet unresolved, who shall Inherit af-
 ter them, the Next of Blood, as Heir at Law, or it
 may

may be a Stranger, whom they do not yet know, as *Testamentary Heir.*

God seems by his special Bounty, and Providence to call and invite these Men above all others, to give their Estates to Charitable uses, as to Found, or Endow Hospitals for the Nurture of exposed Infants; or the ingenuous Education of poor Orphans; or the Reception and Cure of Sick, Maimed, or Wounded Persons; or for the Maintenance, and Consolation of the Incurable and Aged; or for the Government of poor Lunaticks, and Distracted persons; or for the Correction of vagrant, sturdy, and idle Beggars; to whom it is an abuse of Charity to give, because, as St. Basil observes in his discourse of Alms-giving, *We shall minister by our Alms not to their necessities, but to their idleness, and lusts.*

To these I ought to add the Erection of Work-houses, which are yet wanting in this great City, to compleat the Oeconomy of her Hospitals: And because there are different inclinations among Charitable Men to different sorts of Charity, give me leave to recommend unto you the endowment of poor Vicariges, and Erecting of Hospitals for Poor Clergy-mens Widows, which would atone God in a great measure for the Sacrilege of former Ages, for which, among other causes of his displeasure, I verily believe these three Nations do yet smart.

I will also put you in mind of establishing a Found for Endowing of poor Maids, who have lived so many years in Service, and of building Schools, or Colleges for the Education of young Women, much like unto those in the Universities, for the Education of young Men, but with some alteration in the Discipline, and Oeconomy, as the nature of such an Institution would require.

Such Colleges might be so ordered, as to become security to your Daughters against all the hazards to which

which they are exposed at private Schools, and likewise a security to the Government, that the Daughters of the Land should be bred up according to the Religion now established in it, to the unconceivable advantage of the Publick, in rooting out *Enthusiasme*, with her Daughters *Schisme*, both which are upheld by nothing among us so much, as by the Women, who are so silly and deceiveable for want of Ingenious, and Orthodox Education, and not for want of Parts. Methinks the Rich and Honourable Ladies of the Church of *England*, the *Elect Ladies* of her Apostolical Communion should be Zealous to begin, and carry on such a work, as this; which upon more accounts, than I have mentioned, would make the Daughters of *Israel* be glad, and the Daughters of *Judah* and *Jerusalem* rejoice.

Hitherto I have spoken to the Rich of the first, and second Rank, not to excuse those, who have the good things of this World in a less proportion, but because they are not of Ability to do Works of standing, and perpetual Charity, as the others are. However God excepts his *Quota* of every one of them, *For the administration of this Service, according to what he hath, and not according to what he hath not.*

If thou canst not spare a Talent, thou canst spare a Pound to a work of Charity, or if thou canst not spare a Pound, thou canst spare a Crown, or a Shilling, or, as the poor Widow, who ought to be mentioned wherever the Gospel is preached, a Penny, or a Mite.

If thou canst not Found a Church, or an House of Charity, thou canst Contribute to the building, or repairing of it; thou canst spare a Gift now and then to a poor House-keeper, or to a poor Debtor to set him out of Prison; or thou canst Present a poor Minister, who is a man of Parts and Piety, and yet sits privately mourning in his Study for want of necessary Books. To

these good ends, and purposes, thou mayest Erect a Private Bank for Charity out of thy own Frugality, and Temperance, and make thy Back, and Belly give Alms; if thou hast not a mind to set aside a part of thy ordinary Gains for good Works. But if thou art Perfect, thou wilt do this, that is to say, if thou hast tender Bowels of compassion, as thy Saviour had, Who said, it was more blessed to give, than to receive.

This is thy Duty, and if thou shalt do it with a chearful heart, *Blessed shalt thou be in the City, and blessed shalt thou be in the Field. Blessed shall be the fruit of thy Body, the fruit of thy Ground, the fruit of thy Cartel, the increase of thy Kine, and the Flocks of thy Sheep. The Lord shall command a Blessing upon thy Store-houses, make thee plenteous in Goods, and bless thee in all that thou settest thine hand unto.*

To conclude the whole matter, Charity is the most speedy, and effectual means to reconcile God to a Church, or Nation, as well as to a single Man. It is a most Divine Virtue, which will oblige God to dwell among us, and shelter us under the Wings of his Divine Majesty. It will make him become unto us a Cloud by Day, and a Pillar of Fire by Night, it will make him fight our Battels, and scatter our Enemies, and be as a Wall of Brass round about us. It will make him lengthen the Days of our Gracious King, and preserve Him against all Conspiracies. It will keep our Cities from Fire and Plague, our Fields from Mildews and Blasting, our Ships from Wrack, our Religion from Popery, and Enthusiasme, the Government from Usurpation, and our Purses, and Estates from Arbitrary Power.

In a word, it will help us all to an happy, and glorious *Resurrection*, and to appear with joy, and comfort at the day of Judgment, when standing at the right hand of our Lord, we shall hear him say unto us; *Come ye blessed*

blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was hungry, and you gave me meat, I was thirsty, and you gave me drink, I was a stranger, and ye took me in, naked I was, and ye clothed me, I was sick, and you visited me, I was in prison, and you came unto me, to pay my debts and set me free. All this you did for my sake, to my Poor Members, whom you always had with you; And in as much as you did it unto them, ye did it unto me.

Thus much for the general Exhortation unto the great duty of Charity; I shall conclude it with another more particular, which for your further Encouragement, I was desired by the Governours of the Hospitals to read.

A true REPORT of the great number of Poor Children, and other Poor People, Maintained in the several HOSPITALS, under the pious care of the LORD MATOR, Commonalty, and Citizens of the City of LONDON, the year last past.

Children put forth Apprentices, and discharged out of Christ's Hospital, the year last past 101. Ten whereof being instructed in the MATHEMATICS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, in the said Hospital, Founded, for the benefit of this Kingdom, by the Kings Most Excellent Majesty

*Christ's
Hospital.*

Children buried the year last past — 12.

Children now remaining under the Care and Charge of the said Hospital — 712. They being so many in number, and the Charges of keeping them so great, (and the Hospital having sustained great Losses by the late lamentable and dreadful Fire,) it is hoped

ed several good Christians will freely contribute towards the maintenance of the said Children: The certain Revenue of the said Hospital being little more than the Moiety of the necessary Charges thereof.

S. Bartho-
lomew's
Hospital.

There have been Cured in the Hospital of St. Bartholomew, the year last past, of Wounded, Sick, and Maimed Persons, though (as it hath pleased God) the greatest part of the Revenue of the said Hospital was consumed by the late dreadful Fire. Buried this year after much charge on them Persons remaining under Cure in the said Hospital.

S. Thomas
Hospital.

There have been Cured, and Discharged, this year last past, in the Hospital of St. Thomas in Southwark, of Wounded, Sick, and Maimed Persons, though (as it hath pleased God) not only a principal part of their Revenue was consumed in the dreadful Conflagration in this City, 1666; but also the best of their remaining houses were wholly burnt down in the great dismal Fire in Southwark, which happened in May, 1676, wherein also the Scite of this Hospital itself was very much damnified, and very likely to have been destroyed.

Buried this year last past, after much Charge in the time of their Sickness.

Remaining under Cure at the Charge of the said Hospital.

Bridewell
Hospital.

Received this last year into the Hospital of Bridewell, Vagrants, and other Indigent and Miserable People.

50

Main

Maintained in the said Hospital; and being fit to be
employed in divers Arts and Trades, at the only Charge
of the said Hospital, Apprentices notwithstanding
the said Hospital, and all the Houses
within the Precinct thereof, (which was the greater
part of its Revenue) were wholly consumed
by the late dreadful Fire; besides the great Loss
sustained in the remains of its Residencies by two
terrible Fires, the one in June 1673, and the o-
ther in November last, 1682, which happened
in Wapping.

Rought into Bethlem Hospital the last year 75
B Distracted Men and Women. Bethlem
Hospital.
Cured of their Lunacy, and discharged thence } 41
the said year } 5

Distracted Persons buried the last year 13
Now remaining there under Cure, and provided
with Physick, Dyet, and other Relief, at the } 118
Charge of the said Hospital } 5

The Charge whereof is great, and the Revenue of
the said Hospital so small, as not to amount to one half
part of the yearly Expences thereof; and the Building of
the Old Hospital of *Bethlem* being Ruinous, and not
Capacious to receive and contain the great number of Di-
stracted Persons, for the admission of whom, daily ap-
plications are made to the Governours thereof; a
more commodious House was Erected; in the
Building and Finishing whereof, the Governours
of the said Hospital, have laid out and disbursed
above Seventeen Thousand Pounds, whereby not only
the Stock of the said Hospital is Expended, but the Go-
vernours thereof have been necessitated to take up several
great Sums of Money for the Finishing the same, for
which they pay Interest. And therefore the said Hospi-
tal is a very fit object of all good mens Charity, to do as
God

God shall enable them, towards the relief of the said poor Lunaticks, and payment of their Debts; There having been, and daily are, by the Blessing of God, and the Charge of the said Hospital, and the Care of those that are intrusted therewith, divers reduced to their former Senses.

These are the fruits of their Charity, who have gone before us in the Faith; God give us grace to follow their good Example, that with them we may be partakers of Eternal Glory, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be ascribed, as is most due, Eternal Praise, Might, Majesty, and Glory, now, and ever. Amen.

F I N I S.

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